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NOW

by Bruce 57



Lubicon injustices called "deplorable"

by Art Babych

An international team of church leaders have told Indian Affairs Minister Ron Irwin the injustices suffered by the Lubicon Cree of Northern Alberta are tantamount to violence.

Four officials from the World Council of Churches met with Irwin June 16 after visiting Lubicon territory and meeting with Native leaders. The officials said they were shocked by what they had seen.

"We have indelibly imprinted in our minds that this situation is deplorable and something needs to be done about it," said Bishop Vinton Anderson, North American president of the WCC, at a news conference prior to the private meeting with Irwin.

"The Lubicon settlement issue is critical and calls for human concern and action on the part of the government of Canada," he said.

The delegation noted it has been almost 60 years since the Lubicon were promised a reserve. During that time there has been "continued exploitation" of natural resources, said Bishop Chundu Lal, moderator of the Church of North India.

There has been an accumulation of injustices and "it amounts to violence," he said. "To my mind such resources being taken away from a territory which belongs to a particular community is tantamount to theft and that's wrong."

In March 1993, a high-profile citizen's commission—co-chaired by Oblate priest Father Jacques Johnson—endorsed the Lubicon's claim of \$100 million in compensation and recommended that all oil and gas royalties be held in trust, starting immediately.

When little progress was being made, the WCC decided to send the delegation to determine how to get international support for the Lubicon.

The delegation said it was shocked by what it saw on the visit to Lubicon territory. It said it witnessed "abysmal" housing conditions and the "tiredness of the people," weary of their "long and debilitating struggle" for justice.

"We saw the discouragement and frustration, recognized the loss of dignity and self-worth that comes from the lack of work and cultural deprivation—the inability to support oneself in the ways of one's people," the delegation said.

The group noted the "exploitation" of natural resources from the area and pointed out, in the words



of Bishop Lal, "none of the benefits are going to the people who are living there."

Following the meeting with the WCC delegation, Irwin issued a statement saying, "The settlement of the Lubicon Lake land claim and the improvement of their living conditions is one of the main objectives of this federal government."

He also noted he had recently appointed a federal negotiator who has held meetings with Lubicon leaders. "These meetings went well and I hope that substantive negotiations can resume shortly with a fresh start."

But the WCC delegation said the negotiator was appointed in February and since then there has been no "substantive" progress.

Rev. Bruce McLeod, past president of the Canadian Council of Churches and a member of the delegation, said "current proposals suggest there might be meetings two days a month. In our view, this is just inadequate. The process must be accelerated."

Continued on page 25

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NATO flights give gov't bad report card

by Art Babych

"The lack of respect for the Innu, the failure to negotiate land title issues with them, and the decision to ignore their objections in order to attract NATO forces to Labrador to practice a military manoeuvre developed for an entirely different geo-political circumstance, speak volumes about the commitment to the goal of granting greater control to First Nations."

The federal government received a failing grade on its commitment to indigenous peoples in the third annual Rio report card of the Sierra Club of Canada.

The national environmental organization dropped the government's grade from "C+" last year to "F" this year for its decision to allow an increase in low-level flights over Innu territory in Labrador.

The organization released its "report card" on June 1, the third anniversary of the opening of the largest ever environmental summit of world leaders, in Rio de Janeiro, Brazil.

The group pointed out at a news conference on Parliament Hill that the summit leaders called on all nations to establish a process "to empower indigenous people and their communities."

The process could be done, the leaders said, through measures including "protection of indigenous peoples and their lands from activities that are environmentally unsound or ... socially and culturally inappropriate."

But the Sierra Club said the decision by Canada to triple the number of low-level flights over Innu territory in Labrador earns a failing grade. It stated:

"The lack of respect for the Innu, the failure to negotiate land title issues with them, and the decision to ignore their objections in order to attract NATO forces to Labrador to practice a military manoeuvre developed for an entirely different geo-political circumstance, speak volumes about the commitment to



the goal of granting greater control to First Nations."

The organization also said the treatment of the Lubicon and the Peigan people in Alberta is in the same "mean-spirited" vein as the Innu decision.

The federal government was marked in 10 categories, while each province was graded for their performance on climate change and biodiversity.

"Once again, provincial, territorial and federal governments have received a number of failing grades, and for the first time this year, there's not a single 'A'," said Elizabeth May, who co-ordinated the report card process for the Sierra Club.

The federal government also received a failing grade in its commitment to increase Overseas Development Assistance to 7 percent of Gross National Product.

Last year, the Sierra Club gave the government "B"

for reinstating the 7 percent target for ODA. But it dropped the grade to "F" in this year's report card, stating, "In the wake of the last federal budget, it is clear that a 'commitment' from Prime Minister Jean Chretien is about as meaningful as one from (former Prime Minister) Brian Mulroney."

When Mulroney left office, ODA was still above the 4 percent level, said the Sierra Club. But the budget for foreign aid was "slashed" by 15 percent, "bringing our level of aid as a percent of our Gross National Product to 34 percent this year, and to 29 percent by 1997-98."

"Government has, like poor students who never do their homework or even attend classes, failed through lack of attention," May said.

"Good intentions in both the Rio commitments and the federal government's Red Book have not been followed up with meaningful action."

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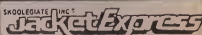
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Forest Fires continue to burn in Northern Alberta

by Pauline Phibbs

Joanne Vandergeugt of Disaster Services with the Regional Municipality of Wood Buffalo advised that on June 12 the main highway, #63, was open but still restricted for vehicles carrying flammable goods, lumber trucks and tankers.

Although the road is open, there is a traffic backup for northbound traffic of 100 to 200 vehicles. Motorists are advised to bring provisions and be prepared for long waits.

The wind factor is worse and is causing problems for the firefighters. Intense heat is preventing the firefighters from reaching the fireline in some areas. The State of Wyoming has sent nine groups of 20 firefighters to relieve the Alberta Forest Services crews and allow them some well-deserved rest.

The communities of Conklin and Janvier have returned to their homes, however, the disastrous fires have bonded the people in these communities even more closely together.

On the long weekend in May, motorists driving on Highway #63 enjoyed a



Photo Courtesy of Alberta Forest Services, Waterways Division

breath-taking view of the boreal forest once again in full foliage to welcome the warm spring weather.

Today, all that remains for approximately 100 km. of the drive is a sickening sight of a blackened and charred wilderness. Within this devastation lie the carcasses of thousands of species of wildlife, unable to outrun the speed of the burning fire, and the fire rages on.

The Disaster Services Division of the Regional Municipality of Wood Buffalo in co-operation with the Oil Sands plants—Syncrude and Suncor, Alberta Forestry and AGT, made a decision to begin work immediately to create a fireguard around the City of Fort McMurray. It is not an emergency situation, but a preventative measure.

Forest fires wreak havoc across the nation

by John Copley

While overdue and very welcome rains poured down on burning forest lands in northern Ontario, at least four fires, consuming more than 300,000 hectares of land, burned out of control in northern Alberta. One of the worst hit areas was around Marianna Lakes, a small and predominately Native community, which lies about 150 kilometres north of Grassland on Highway 63 North.

Then the rains came from the west and Alberta's problem was reduced by more than half. Meanwhile, dry weather once again helped spark another 100 fires in Ontario—several out of control.

The firefighters job is anything but easy. It's dangerous and it's almost always too hot or too cold or too uncomfortable. The pay is not great either. In Alberta, the rate is just \$7.10 an hour for every hour worked—no overtime is paid. The lineups for work have often exceeded a thousand strong—some have even camped out at recruiting stations in order to be first in line when the hiring doors open. More than 75 percent have gone home unhappy.

"That's the tough part—knowing you've got the experience but also knowing that to get a job you have to get in the door first," said Emile Hedron, a 35 year old urban-living Metis who moved to Edmonton from his home near Calgary in 1983. He says that despite the heavy fire situation in northern Alberta, it's "very hard to get a job on the line—there's just too many people who need work."

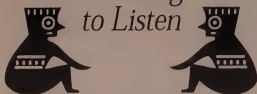
Hedron has been fighting fires in the northern regions of Alberta, Manitoba and Ontario for more than 10 years and says he's never seen the line ups for work "as long as they are" this year. And he says that's "probably the reason the pay is so low. Seven bucks an hour is less than half of what an inexperienced rig hand is paid on the oilpatch."

Hedron was on his way to northern Ontario when we met up for the interview. He says they are calling for firefighters in that province too.

Several Native communities including the remotely located First Nations group (Wunnumin Lake Band) from Ontario's far northwestern region, were recently evacuated after raging fires threatened to burn their community to

Continued on page 22

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Speaking Out

Treaty rights not negotiable

by John Copley



Steadfast and unyielding, Eric Large, Chief of the Saddle Lake First Nations, speaking as a representative for the Treaty Six Confederacy, says his group is determined to see "that our Treaty rights are not ignored nor violated any further—this matter is really not open for negotiation."

Chief Large was speaking out at a recent press conference in Edmonton, held to bring awareness about the future of health care for Indian people in Alberta. The message was designed for both Native and non-Native communities alike, but in contrast to the media-laden Buffy Sainte-Marie press conference that took place several hours later, the press gallery for Chief Large was nearly empty.

In 1876, the First Nations people of what is now central Alberta, signed Treaty Six with the Canadian government. In that Treaty of 1876, were several guarantees—one of which was a promise by the fed-

eral government to provide comprehensive health care "for as long as the sun shines, the rivers flow and the grass grows."

Large says the government is about to break that agreement and that the Treaty Six Confederacy will "do whatever is necessary" to prevent this from happening.

"Our treaty rights are not negotiable," asserted Large, saying that those rights were "negotiated in good faith by our ancestors and that tradition has been carried on by our forefathers for generations and now it is being carried on by us. We have honoured our part of the agreement all these years—now the government must honour its end of the deal. The Treaty of 1876 was and is a binding agreement—and we will not sit idly by and watch it be dishonoured."

Though their counterparts in Treaty Seven and Treaty Eight have decided, for the moment, to get into a consultation process with government, Treaty Six has declined to participate.

"These consultations are meaningless," says Large. "There isn't much point going into any consultations with Marleau (Diane Marleau is the federal minister of Health Canada) when it's obvious that she's already made up her mind about what she is going to do."

Treaty Six is considering other alternatives to preserve the Treaty of 1876, says Large, adding that if necessary his group would initiate a moratorium "in order to stop the government from changing the rules" in the middle of the game.

Ron Irwin, the federal Minister of Indian Affairs and Northern Development, says Large, "has committed to us and to his department that he will deal in a fair and just manner. He said that he'd live up to his commitments—and I have no reason to doubt that he will honour his word. If, however, things do not work out, we are prepared to take alternative steps to ensure that our treaty rights are not violated."

Large says it's time for people to open their eyes and

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Health Care : A treaty right since the beginning

by John Copley

When, over a hundred years ago, the government of Canada, (i.e. the Crown), first entered into treaty agreements with Canada's Aboriginal people, it set the foundation for things to come. The rights of the Europeans who came to North America's shores did not come via conquest as they did in some other parts of the world—instead they came and settled and lived according to a series of treaties that were signed by a variety of Indian nations as well as by the new government of the day.

The First Nations groups did not 'give up' their land and all the rights to it. They negotiated in good faith, and were promised that in return for sharing the land, they would be guaranteed certain rights, freedoms (including the right to self-govern) and compensations—which the government promised to deliver until the end of time.

For decades the federal government has failed to live up to many of their obligations—and the proof

lies not only with the Native people of Canada—but there's also been many in government who have questioned the intent of the crown.

In the document called *Health Status of Canadian Indians and Inuit* 1990, by the (Canadian) Department of National Health and Welfare, the Supreme Court of Canada in the *Sparrow* (1990) case observed that: "And there can be no doubt that over the years the rights of Indians were often honoured in the breach." We cannot recount with much pride the treatment accorded to the native people in this country.

In this and other cases the government ignores many of its obligations. In a 1990 report issued by the same department the words "The Federal Government, however, holds that no federal statutes or treaties confer on Indians the right to free health care provided directly by the federal government in that its provision of health services to status Indians is a matter of custom and moral duty."

In the latest go-arounds between members of Alberta's Treaty Six First Nations and the federal government's health minister, Diane Marleau, Six Nations spokesman Chief Eric Large of the Saddle Lake First Nations says "this is just another case of the government trying to squirm its way out of a deal—a deal of honour that was made with the signing of the Treaty of 1876."

Many interpretations of the old treaties, by just as many legal minds, have, instead of making things easier to understand—complicated them so badly that even the cleverest of lawyers has a great deal of work to do in order to make heads or tails of the way it was really meant to work in the beginning.

But Large says "let's face it—the government of the day had to make some type of everlasting deal or they wouldn't have been able to settle here in such a peaceful manner. We certainly would not have given up the rights to our future while at the same time forsaking our past."

Chief Large says other Native groups can help protect the future by "taking an active part. We must assemble at the local, regional, provincial and national levels. We must lobby government and seek memorandums to stop the government from implementing further changes to not only our health care, but other issues as well."

Perhaps this issue can only be resolved in the courts—after all if it weren't for past decisions by the



court to hold the government accountable for its treaty obligations, they might already be obsolete.

This protection by the courts can be seen in a 1984 example when Judge J. Wilson concurring in the *Guerin* decision said that "equity will not permit the Crown in such circumstances to hide behind the language of its own document."

Chief Large refers to the "Medicine Chest Agreement"—an agreement "made by our ancestors and carried on by our Elders—and the idea was that it was to carry on forever. And forever has not come to an end just yet."

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Mushkegowuk bans Canadian Wildlife Service

The Mushkegowuk Council, representing five Cree First Nations in the coastal area of James Bay, has banned the Canadian Wildlife Service (CWS) from entering its collective territory.

The decision by the Mushkegowuk Chiefs to ban CWS personnel is a direct consequence of a dispute between the First Nations and the Canadian government over proposed amendments to the Canada-U.S. Migratory Bird Convention of 1916.

The council says its ban on CWS staff will remain in effect until the dispute is resolved.

The Mushkegowuk Chiefs totally reject the proposed amendments to the Migratory Bird Convention because they would infringe on Treaty Rights to hunt and harvest.

The amendments "attempt to restrict our Aboriginal and Treaty Right to hunt and harvest migratory birds by subjecting that Right to provincial conservation regulations," the Chiefs declared.

The Mushkegowuk Chiefs are officially requesting federal Environment Minister Sheila Copps to visit the James Bay communities first-hand in order to understand the issues and work toward solutions. The Chiefs are also asking the federal government for recognition of First Nation jurisdiction and control over this resource.

The Mushkegowuk Chiefs maintain that traditional practices, including the spring hunt, have preserved and protected migratory bird species since time immemorial. In almost 80 years since the existing 1916 Migratory Bird Convention was signed, there is no sign that the First Nations have depleted bird populations. In fact, the numbers of many species are increasing.

Mushkegowuk First Nations have consistently fought their exclusion from talks over the Canada-U.S. convention. The council notes the CWS held only one meeting, in 1993, with some Metis and First Nations groups. No minutes were released. The CWS refused to allow Mushkegowuk to attend a round of negotiations held in Parksville, British Columbia this April.

"Our treaty and Aboriginal rights were discussed in the negotiations," said Chief Peter Archibald of New Post First Nation. "Yet we are not represented, or given any chance to participate meaningfully in



the process."

To counter the proposed amendments, the Council has instructed the Mushkegowuk Migratory Bird Working Group to develop its own conservation regime. The Mushkegowuk conservation plan will draft and codify Native community-based practices and laws.

"It will be based upon the traditions that have preserved the species for generations," says Chief Oliver Wesley of Kashechewan First Nation. "A First Nations jurisdiction over migratory birds will include, among other things, laws and regulations—a community-based system to manage this resource and methods of enforcement and punishment."

The Chiefs are demanding that Copps take disciplinary action against an employee of the Canadian Wildlife Service. They say the CWS should be held accountable for actions of the employee, who allegedly assaulted the Chair of the Mushkegowuk Council, Roseanne Archibald, when she attempted a protest sit-in at the Parksville meeting. At the Parksville meeting, Archibald was permitted to make a brief

statement to the assembled teams before being escorted out by a security guard.

Archibald demanded a public apology from the CWS official who pulled her hair, but only a cursory apology was received. Charges against the CWS worker were investigated by the R.C.M.P. but were turned down by a Crown Attorney in B.C. Archibald will not proceed with civil litigation as a result of the incident.

"Our chiefs are demanding not only a recognition of Aboriginal and Treaty rights to hunt and harvest but also a recognition of their authority as First Nation governments to make laws with respect to migratory birds," Archibald says.

All the decisions of the Mushkegowuk Council regarding the convention amendments and CWS were carried unanimously.

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NEWS BRIEFS

Aboriginal Awareness Week held last month

The contributions of Aboriginal people in Canada were recognized in the House of Commons May 19 by Patrick Gagnon, Parliamentary Secretary to the Solicitor General. Noting that May 22 to 26 was Aboriginal Awareness Week, Gagnon invited all MPs to "acknowledge the contributions of Aboriginal people, which are all too often ignored by the official opposition." He also pointed out that the third anniversary of the implementation of the federal government's First Nation policing policy had just passed. "I am sure all Canadians will join me in celebrating Aboriginal Awareness Week and congratulating the Solicitor General of Canada for the ongoing success of the First Nations policing policy," said Gagnon.



Innu leader presented with Woman of Courage Award

Innu leader Kate Rich was presented with the 1995 Woman of Courage award from the National Action Committee on the Status of Women (NAC). The 35-year-old mother of six has been on the forefront of protests over low-level military flights at Davis Inlet in Labrador. In a speech to the NAC annual convention in Ottawa June 11, Rich said the Canadian government is practicing genocide against the Innu. The Innu maintain the low-level flights are destroying their way of life and damaging the environment. Rich, who was the first woman to be elected chief of the Innu in Davis Inlet, recently spent 10 days in jail for contempt of court for telling a provincial judge in Newfoundland that he wasn't welcome in Davis Inlet.

Inuktitut use draws criticism

Native Liberal MP Jack Anawak's use of Inuktitut in the House of Commons has drawn the ire of a Bloc Quebecois MP. Pierrette Venne said in the Commons June 12, "I'd like to know if we must continue to listen," when Anawak speaks "in a language I don't know and I don't understand." She said that Inuktitut "does not constitute one of the official languages." Anawak said Venne's comments insult Canadians and noted "The Inuktitut language is 4,000 years old in Canada and the English and French languages are mere hundreds of years old." No translation is provided in the House for other than the two official languages of the country. However, Venne was told by assistant speaker Bob Kilger there is nothing in the regulations of the Commons that would prevent MPs from using any language.

Phil Fontaine appointed to Taxation Advisory Board

Grand Chief Phil Fontaine of the Assembly of Manitoba Chiefs is among new appointments to the Indian Taxation Advisory Board (ITAB) announced by Indian Affairs Minister Ron Irwin. Other appointments to the board were Ricky Fontaine of Quebec and two re-appointments, David Paul of New Brunswick and Chief Strater Crowfoot of Alberta. The ITAB was created in January 1989 and was extended for an additional three years last December. It provides the minister with advice on the approval of property taxation bylaws, promotes real property taxation by First Nations and assists in the development of policies and procedures.

Yukon youth group land YSC grant

Members of a Yukon First Nations youth group are among 850 Canadian youth to be involved in Youth Service Canada (YSC) projects. Under the 63 new projects, young Canadians who are out of school and out of work will serve their communities and gain marketable job and life skills, said Human Resources Development Canada. The Yukon group, from the Champagne-Aishihik First Nations, are researching tribal history and culture and producing cultural videos for education and public awareness. The YSC projects last from six to nine months with successful participants being eligible to receive a completion grant of no less than \$2,000, to be used to get a job, go back to school, start a business or pay off a student loan. A weekly stipend is also provided.

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Native Education

Maskwachees Cultural College construction is underway

Canadian Aboriginal people are taking a giant step toward self-sufficiency this month as construction officially begins on a new \$7.5 million post-secondary education centre at Hobbema, Alberta.

The official sod-turning ceremony is the culmination of three years of planning and fund-raising efforts in which the Four Cree Nations of Hobbema—Samson, Ermineskin, Louis Bull and Montana—have joined in partnership with corporate donors to establish Maskwachees Cultural College as a "Centre of Excellence" for Native education in Canada.

When completed, the college campus will provide post-secondary education for up to 600 Native students each year, more than double the current capacity of the college.

Maskwachees Cultural College was established in the mid-seventies to provide course studies relating to Cree culture for the people of Hobbema. During the past decade and a half, the college's mandate had expanded to provide a full slate of post-secondary instruction including a University Transfer program in which students can obtain the first two years of a General Studies degree, as well as certificate programs in areas as diverse as Social Services training, Band Management, Early Childhood Development and Health Services training.

Demand for the college services has increased dramatically over the years to the point that Maskwachees now serves 400 full-time students, 50 part-time students and has a waiting list of more than 200. The college is currently housed in the residence of the old residential school, a building which has been condemned. As a result, a \$9 million fund-raising pro-



gram was initiated in 1992 to raise funds for construction of a new campus as well as for development of new program initiatives.

While the majority of funds raised have been donated by the Four Nations of Hobbema, approximately \$1 million of the total has been provided by corporate sponsors including Imperial Oil, Amoco Petroleum, Petro-Canada, the Bank of Montreal, the Canadian Imperial Bank of Commerce, Canadian Occidental Petroleum, Dupont Canada and Trans-Alta Utilities.



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The Sahatu Drive and Merit Comprehensive Land Claim Agreement was signed in Fort Norman (Edmonton) by the Sahatu Tribal Council and the Government of Canada on September 26, 1993. The Sahatu Agreement includes the four communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Delta (formerly Fort Resolution) in the Northwest Territories.

The Sahatu Enrollment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahatu Claim if you are a Canadian citizen and a Sahatu Drive or Merit.

For further information on eligibility or to apply online, contact:
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Sahatu Enrollment Board
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5. Nipistutisin ninaakisina: I put my shoe on.



6. Nisipwehtin: I leave.

Decorated for bravery

A Metis man from Toronto was among 44 people presented with bravery decorations June 23 by Governor General Romeo LeBlanc.

Joseph Chaput was presented with the Star of Courage for trying repeatedly to rescue the occupants of a burning house in Toronto in March 1993. Smoke had been billowing from the house, engulfing a woman in the doorway. As she ran back inside, Chaput followed, crawling below the smoke to bring her out, then re-entering the building to get to others trapped inside.

Chaput found an unconscious man and tried to drag him to safety through the smoke and flames, but had to abandon his efforts when the ceiling began to collapse.

Five graduates from joint education program

Five First Nations students graduated June 16 at the second convocation ceremony of a program sponsored by the Secwepem Cultural Education Society and Simon Fraser University. Two bachelor of arts degrees, a bachelor of general studies degree and a certificate in Native studies research were awarded.

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The Tsuu T'ina Nation High School

The new High School for the Tsuu T'ina Nation (Sarcee) immediately west of Calgary, was designed to address a number of issues of concern to their Native community. Due to its proximity to the city, Junior and Senior High school students in the community currently attend school in Calgary where they often feel alienated in a system not specifically aimed at the priorities of Native students. Their new school design was intended to address this concern and encourage students already in the city system to return to the reserve to complete their education.



The Tsuu T'ina Nation High School — Southeast Aerial View

The architects (Bathory Associates) merged seemingly contradictory agendas of a curriculum designed to fill the needs of a high tech and urban world, with a more sublime traditional Native sensitivity. The resulting design expresses the meeting of these two worlds. In form, the building and surrounding site express a hierarchy from south to north. To the south lies a Sacred Circle with indicators marking the 4 cardinal directions. The edge of the circle is defined by a row of trees screening the road beyond and a curved bank of classrooms protecting the north edge and opening up to the sun.

The circle is the heart of traditional teaching within the Tsuu T'ina Culture. Spaces within the school closely associated with traditional methods are to the south in sweeping curves associated with the Sacred Circle, while spaces for technological learning are relegated to the north in rectangular building forms appropriate for these uses. On entry visitors experience the dramatic expression of an axial canyon, gazing skyward through glass, and northward across a natural coulee to the sports fields beyond. Terminating this axis to the south is the Cultural Education Room placed conspicuously as a constant reminder that this is a Native school. The Cultural Education Room is enclosed in the circle and mimics the circle within its walls, arcing around a ceremonial stone hearth at the centre. A small slot window oriented toward the winter solstice sunrise will herald the coming of the solstice with a light shaft along the interior wall.

Toward the north the building accommodates the classrooms and library in one academic block, career and life skills in an industrial block, and physical education in the remaining block. Circulation, common scrip, and administration components mingle in the resulting gaps between the major building masses. The overall impression is one of deliberate informality and a sensitive organization of spaces moving from the outside landscape through zones of structured education.

Sited adjacent to an undisturbed prairie coulee in a spectacular foothills setting, the building is planned and oriented to sit in harmony with its natural

Continued on page 18

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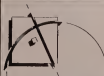


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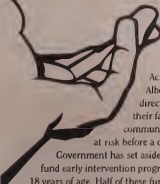
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attend the camp. Teens attending youth camps have the opportunity to participate as counsellors in training.

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For additional information contact the Mannawanis Friendship Centre at (403) 645-4630.

Mohawks to fight fire with fire?

by John Copley

The Mohawk Indians of Quebec's Kahnawake Reserve have seemingly decided to fight fire with fire and have moved in a direction not unlike that of the Europeans who first came and then conquered North America some five hundred years ago.

Beginning with the next school term, students must prove that they have at least 50 percent Mohawk blood in their veins—or they will not be accepted into the Reserve's school system.

The new rules will affect about 40 students currently enrolled in the community's schools.

Kahnawake's Education Centre director Mike Diabo said the directive wasn't issued because of financial problems, but because of political pressure.

The Mohawks have been involved in talks about just who is entitled to live on the reserve for some time now—and the change in education policy looks to be a product of that concern. Some feel that the tough measures are being taken in order to alleviate some of the costs and expenses—Kahnawake is similar to many other Aboriginal communities across Canada—they don't have enough money to meet the demands of an ever-increasing population and an equalling plummeting availability of the dollar.

The school rule comes after a similar incident involving one of the Band's police service members, Kyle Cross Brisebois. He was terminated from his job after a seven-generation ancestral blood check determined that he was only 47 percent Mohawk—which is 3 percent less than the required 50 percent needed to remain eligible.

Upset by the demand to relinquish his position, Brisebois wrote a letter to *The Eastern Star*, a community-owned newspaper at Kahnawake. In the letter he wrote "...being a Mohawk is not about how much blood percentage you have. It is your heart, it's a way of life and something you are born with or into. It is you who are MOHAWK."

The education department has abstained from taking sides in the issue and presented the new rules at the direction of the Mohawk Council of the Kahnawake.

Limited resources combined with the influx of Bill C-31 non-Status Indians who are returning to Reserve land, are both added sources of worry for Kahnawake leaders—who feel they don't have sufficient operating dollars to continue in a progressive and successful fashion.



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CINE was opened in 1993 in response to a need expressed by Indigenous Peoples for participatory research and education resources to address their concerns about the integrity of their traditional foods systems. CINE provides education and training to Aboriginal students on topics that are relevant to traditional foods systems and requested by community leaders.

In the Canadian North, CINE and McGill have a partnership with Arctic College and Yukon College to provide training to Aboriginal people on topics related to nutrition and environment. CINE is also developing links with Indigenous Peoples internationally.

CINE will assist students from Aboriginal communities to participate in community programs with CINE and to pursue undergraduate and/or graduate study at McGill University. Scholarships are available for Aboriginal students.

CINE is located at the Macdonald Campus of McGill University in Ste. Anne-de-Bellevue, Quebec. CINE is affiliated with the School of Dietetics and Human Nutrition and the Faculty of Agricultural and Environmental Sciences. Physical facilities include approximately 6000 ft² of newly renovated space for offices, research labs with state-of-the-art equipment for nutrient and contaminant analysis, data management and space for students and public meetings.

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Pow Wows and Gatherings

Dreamspeakers Festival ends on positive note

by John Copley

Edmonton mayor Jan Reimer said that looking at the city in 1995 it was "hard to imagine the plains as experienced by Aboriginal people who lived, hunted, and fished all across this scenic land." She also said that the Dreamspeakers Festival should be congratulated for sharing its "powerful stories of First Nations people through art, music and film" and that it was also an ideal time in which to "recognize the Aboriginal community's contributions to Edmonton, past and present."



Dreamspeakers 1995

Thanking each filmmaker, artist, musician, dancer and crafts person for their participation in this ever-growing and popular annual event, Reimer said that she feels a "bridge of understanding and awareness has been built, thanks to the efforts" of everyone involved in the three day affair.

Dreamspeakers recently wound up their 1995 celebration of Aboriginal traditions and culture—the fourth year in which the event has been held.

Changes were made to this year's event but none more productive than the change of time for this now

entrenched annual event.

Greg Noyes, President of the Dreamspeakers Festival Society, said that the change was made, in part to a time "when Mother Earth is clothed in fresh, green growth." He also spoke about the growth of the organization and the event and said that "the indigenous movie making and entertainment industry is growing" (and we are growing with it).

Executive Director Sharon Skirt said she felt the event had been "the best one ever" and attributed much of the success to the "great changes" that had been made. These changes, she added, included dates,

venues and structures—all designed to improve the overall performance of an already spectacular show.

This year's event saw an exciting range of performers, lecturers and events that were awe-inspiring to say the least. Heading the list was John Kim Bell, a well-known and greatly respected composer, conductor, director and outstanding musical talent who started his professional career at the age of 18, when he conducted a variety of musicals on Broadway. Bell has too many great accomplishments to record here but in his career he has conducted more than 30 national tours, appeared with the National Ballet of Canada, served as an apprentice coach with the Chautauqua Opera Company and was the very first Aboriginal person to become a symphony conductor when he received an appointment to conduct the

Continued on page 18

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Hoop-la at Dreamspeakers '95

by Suzanne Batten

Quentin Pipestem, renowned hoop dancer, says dancing has helped him discover his Native identity. He is from the Tsuu T'ina Nation, located southwest of Calgary. His talent, which was recently displayed at the 1995 Dreamspeakers Festival in Edmonton, drew enthusiastic crowds.

"Dancing is a way of life for me," Pipestem explained. "I dance at festivals, at pow wows... everywhere. It is my profession, my spirituality, and my social life. It is an effort that has made me find out a lot about who I am, where I come from."

Over 30 hoops can be used at one time during his intricate performances. He uses them to form eagles, bears, and spinning globes, each figure representing different spiritual messages and meanings.

"When I dance, it's like I'm giving energy out. And it's good when the audience responds, the energy goes back and forth. It feels good."

Pipestem, who is now 23, began dancing eight years ago. "It hasn't been that long," he noted. "But it's something I really taken pride in doing." And his pride is clearly evident in every performance.

He travels extensively, having performed throughout North America; at Knott'sberry Farm in California, two years in a row at Toronto's International Children's Festival, and at the DuMaurier Gala Classic televised on CTV last April, which showcased Canadian talent of every kind. He has danced at previous Dreamspeakers Festivals and countless folk and dance events throughout the country.

Breaking into the mainstream entertainment industry has been a big focus for Pipestem, who has appeared on numerous television networks including TSN, Much Music, YTV, and recently the morning news program Canada AM.



Quentin Pipestem

Perhaps his biggest achievement has been winning the world championship for hoop dancing the last three consecutive years, as well as in 1995, making him the current world's best hoop dancer.

Quentin has a busy season ahead of him, but he enjoys every minute of it.

"I am always learning. Learning and sharing Native culture through dance and drum beats, just like my ancestors did before me."

Not negotiable, Continued from Page 5

smell the coffee. Why, for an example, he asks, are there no hospitals or medical facilities in large centres that are populated primarily by Native people? "Look at Hobbeena," urged Large. "There are over 11,000 people living there and no hospital to serve their needs. And that area is not unique—there are many other Aboriginal communities where health care is virtually non-existent." Yet across Alberta, hospitals created on political promises, lay closed and idle—but still cost the taxpayer millions to maintain each year.

And what of the surfacing comments that remind us that every Canadian is faced with cuts of one kind or another when it comes to health care?

"Equity," says Large. "Look at the equity. There is no parity or similarities to employment or income. Our people are the poorest in the country—they often lack even the barest of necessities. Our communities have been ignored for decades and when it comes to being on par with mainstream society—this just hasn't been possible."

Marleau and Health Canada have proposed several options for "managing the delivery" of First Nations Health Services within the new federal budget. The main focus of these options is on introducing changes to the Non-insured Health Benefits Program. Services covered under this program include eye care, dental care, prescribed medications, mental health services, and medical transportation. These items comprise the largest portion of the total First Nations health care expenditures. At least two of the options being presented, says Large, "will limit eligibility to those who live on Reserve land, or to those who live on Reserve land but are receiving social assistance."

Large says that regardless of First Nations input, "the minister is fully prepared to introduce changes to cabinet with or without First Nations participation."

Chief Large explained that his group "is in a precarious position. If we don't participate in this national framework process, changes will be made unilaterally. If we do participate, we are seen to consent to the federal agenda to cut our services."

This recent pressure is going on despite the recent signing of a Declaration of Intent (by Ron Irwin) to enter into bilateral discussions with Treaty Six First Nations on treaty rights—which include the right to health care.

"Our hands are bound," says Large, "but our hearts are strong. We will be giving careful consideration to all of the options that are available to us."

Large says additional strategies include initiatives for local, regional and national rallies—perhaps at the end of June and again in September.

The long term strategies include a bilateral process that will see a mechanism put into place for reaffirming Federal/First Nations Treaty relationships. Legal recourse is also underway and will take place in the form of memorandums and interim injunctions. Finally, the group will make yet another health care intervention to the United Nations—that takes place in July.

The Saddle Lake First Nations Chief concluded by saying that "it is quite clear that the health transfer policies are designed to achieve the federal government's goals of reducing spending on health and social services, and all the while they are abdicating legal and fiduciary responsibility for the delivery of health care services to First Nations, thereby denying treaty rights and ultimately, assimilating First Nations."

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1995 Guide to Pow Wow

It's Pow Wow season again! At *Alberta Native News* we have put together a schedule of some of the upcoming Pow Wow events and other happenings. Our list will be updated as the season progresses and we hope it gives you an idea of what to expect in the weeks to come. Good luck to all the summer festival participants and have a great time!

July 1 - 3

- Starblanket Cree Nation Pow Wow, Saskatchewan (306) 334-2206

July 7 - 9

- Mission Pow Wow, British Columbia (604) 826-1281
- Alexis 17th Annual Pow Wow, Glenevie, Alberta (403) 967-2225
- Annual Kettle and Stony Point Pow Wow, Kettle Point, Ontario (519) 786-6680

July 14 - 16

- Yellowquill First Nation Pow Wow at Yellowquill Reserve near Rose Valley, Saskatchewan (306) 322-2281
- Lake Helen Pow Wow, Napigon, Ontario (807) 887-1091

July 18 - 20

- Peguis Pow Wow at Peguis Reserve, Manitoba (204) 645-2359

July 21 - 23

- Buffalo Days Pow Wow & Tipi Village, Fort McLeod, Alberta (403) 553-2731
- Ocean Man Pow Wow, Stoughton, Saskatchewan (306) 457-2679
- Onion Lake Annual Pow Wow, Onion Lake, Saskatchewan (306) 344-4530

July 28 - 30

- Little Pine Pow Wow, Little Pine, Saskatchewan (306) 398-4943
- Whitefish Lake Pow Wow, Whitefish Lake First Nation, Ontario (705) 692-3651

July 31 - August 1

- 3rd Annual Homecoming Celebration, Big Trout Lake, Ontario (807) 537-2263

August 1 - 3

- Mistawasis Traditional Pow Wow, Mistawasis Reserve, Saskatchewan (306) 466-4800

August 4 - 6

- Sagkeeng First Nation Gathering, Manitoba (204) 367-8778
- Six Nations Pageant, Ohsawken, Ontario (519) 445-4528

August 5 - 7

- Prigun Nation Annual Pow Wow, Brocket, Alberta (403) 965-3940



August 8 - 10

- PAIMFC Annual Pow Wow, Prince Albert, Saskatchewan (306) 764-3431

August 11 - 13

- Standing Buffalo Pow Wow, Fort Qu'Appelle, Saskatchewan (306) 332-4685
- Ermineskin Annual Pow Wow, Hobbema, Alberta (403) 585-3741

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August 18 - 20

- Beady's & Okemasis Pow Wow, Duck Lake, Saskatchewan (306) 467-4523
- Piapot Celebration, Piapot, Saskatchewan (306) 781-4848
- Kamloops Annual Pow Wow, Kamloops, British Columbia (604) 828-9700

September 8 - 10

- Six Nations Fall Pow Wow, Ohsweken, Ontario (519) 445-4528

September 16 & 17

- Treaty Four Pow Wow, Fort Qu'Appelle, Saskatchewan (306) 332-1874



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Ermineskin School Pow Wow

by Mack McColl

Each year, at the end of the year, students and teachers at Ermineskin School celebrate graduation with a pow wow style event. This is the fourth year of the Tri School Pow Wow, staged on June 25, 1995. It is becoming a customary way to hold the last day of school.

The crowd will be composed of students, parents, teachers, friends and guests. After eating lunch at 11:30 a.m., the Grnsd Entry will begin at 1:00 p.m.

The crowd is expected to be a large one, over 1,000 people. There are 850 students and 50 or more teachers and administrators, plus all the guests.

There is more than sheer size to the event. It is a brief opportunity to glory in the success of the school year. It is a chance to show off dancing and drumming skills that will be used this summer of 1995.

The circle will be formed, and "The Smoke Signals Drumming Group will demonstrate various facets of

pow wow dancing, under Steve Wood's direction," said Laura Okimaw, teacher/administrator, Ermineskin School.

It's full regalia. "A lot of the dancers will be hitting the trail of pow wows in the west these next few months. A couple of them are destined to compete," through the summer at pow wow competitions.

The school event will be a short celebration, by no means a full-scale pow wow. It is a school celebration with a pow wow theme. Last year, several forms of dance were demonstrated. Jingles, boys' fancy, girls' fancy, and men's traditional were performed.

So it's an opportunity to conclude the year with tradition. It is suitable recognition for a job well done.

Kindergarten, primary schoolers (grades one to four), and elementary/junior high school students take part with members of all four Hobbema Bands participating.

And if the rain presents itself, the organizers are

prepared to move the pow wow inside, as was the case last year, to a somewhat crowded school gymnasium.

The demonstration-style pow wow is arranged by an eight-member committee composed of instructors and local community members.

The crowd will also hear special recognition speeches devoted to the volunteers and students. The school administration will make note that the education system in the area is undergoing changes.

A vision is coming into being for Hobbema-area bands. The education system has incorporated the culture and Cree language instruction is in the curriculum. Events like the Tri School are sure to be filled with joyous shouts of cultural rebirth that will echo through the summer. For further information phone Laura Okimaw, teacher/administrator, Ermineskin School at (403) 585-3931.



Dreamspeakers

Continued from Page 13

Toronto Symphony Orchestra during the 1980/81 season. The list goes on and on...

Singer/filmmaker, Buffy Sainte-Marie, was another of the special guests featured at the Dreamspeakers Festival—as was world renowned actor Tantoo Cardinal.

Buffy held a special press conference to talk about her work not only as a singer but to highlight the reason for her appearance at the festival. She held a workshop on utilizing the computer to create a polished and unforgettable finish to her music.

Tantoo, who said that she felt she had "a responsibility to the Indian world", was honoured by the festival who edited a retrospect of her many accomplishments—including her latest film, 'Legends of the Fall'. Tantoo was on hand to speak about and field questions about her experiences as an actress and as an active supporter of her people.

The Dreamspeakers Festival was pure showmanship and with MC's that included well-known Metis historian, teacher and writer, Terry Lusty; the ever

popular, Morningstar Mercedi; and singer/songwriter Wendy Walker, one knew in advance that it would be a show to remember.

Included on the University of Alberta's Butterdome venue were the likes of Red Thunder, the Metis Cultural Dancers, Willie Thrasher, Jerry Alfred and the Medicine Beat, Brian Elwood, Quentin Pipestem and the Aklavik Drummers and Dancers—the latter coming all the way from the McKenzie Delta to perform before appreciative and well-rounded audiences.

Behind the scenes but on top of the action was the Dreamspeakers Board of Directors. These included Ed Burnstick—former chief and councilman at the Paul Band near Duffield. Ed now spends most of his time travelling North America to lecture at many of the better known universities, colleges and high schools in both Canada and the USA.

President Greg Noyes, a Metis from central Alberta, has been involved in many areas of theatre and has been involved in directing, acting and writing. In the 1980s Greg established himself by his work on productions that included *Shooting Stars*, *Life After Hockey* and *Cowboys Don't Cry*.

Other Board members include Alvin Manitopyes, Louis Soop and Nola Wuttunen.

Tsuu T'ina Continued from Page 11

context. All sitework, roadways, and landscape design are sensitive to natural grades, indigenous plants and materials, and local microclimates. Native trees and plant material have been used to assure aesthetic compatibility and low maintenance hardness.

The Tsuu T'ina are a practical people. In this new school, as with the Chula Elementary School (Bathory Associates, 1993), pragmatic/functional issues were of prime importance. The design relies on a clear efficient plan to maximize usable areas. Wherever possible, construction detailing and techniques were designed specifically to utilize skills and trades which could be supplied by the Nation, realizing employment and industry opportunities for the community while producing a first class facility. Bathory Associates were able to achieve an innovative and meaningful solution, satisfying the community's functional and cultural requirements while successfully operating within a limited and strictly controlled budget.

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Saluting Native Artists

Buffy Sainte-Marie meets the press

by John Copley

Buffy Sainte-Marie is a Canadian Indian musician and filmmaker who's been in the entertainment business since the 1960's, and during her tremendous career she's always remained the individualist—innovative, charismatic and often defiant—and loved by all. In fact, she's so loved and respected, she was recently presented with an award and given the special honour of being inducted into the Juno Hall of Fame.

A positive influence on her peers and on the youth who adore her, Buffy Sainte-Marie is often unaware of just how important her success has been to many of her fans.

"I hope that I am a positive influence but unfortunately, I really don't have time to think too much about it most of the time," she admitted recently, speaking at a press conference with Edmonton and area media during the recent Dreamspeakers Festival.

The talented, trilingual artist was a participant in the Film Symposium Workshop segment of the three day extravaganza. Her theme, *High Tech in Video*, dealt with a variety of subject matter, but focussed primarily on the adaptation and utilization of the computer in video productions.

"I love my Macintosh," beamed the unforgettable smile of the world renowned artist as she explained that "it doesn't make the music—it just records human choices." That is, she got out what you put in. She uses the computer to paint, to draw, to write and to assist her in her music. In fact, her newest album, *Coincidence and Likely Stories*, was done on her Macintosh—where she sang into the computer instead of the usual tape recorder.

"It's amazing," she said, "Technology has really come a long way." Asked about the various components that it takes to achieve success in the music business, Buffy answered with "creativity, editing your creation and most difficult, selling your work."

She loves to travel but says, "most of all I enjoy meeting people." The only downfall to her ever-busy schedule, she says, is "that I often don't have the time to be creative—to write songs—that's the thing I wish I had more time for."

The most distasteful word in Buffy's vocabulary is "can't"—there is no such thing as can't," she frowned. "You can be what you want to be—and I am proof of that. If someone ever talks the negative and says that you can't—just smile and keep on walking—you just don't have enough time for that kind of thinking."



Though applauding entertainers in general as innovators and discoverers, Buffy Sainte-Marie says there's a lot more to it than that.

"We're not all there is. There's grassroots music, pow wow music, dancers and singers of all kinds—all with their heads and their hearts involved in real Native culture."

And what about the film industry? Does Hollywood know how to present motion pictures about the Indian?

"Oh, perhaps there are some who have a better understanding than others, but generally filmmakers need to do their homework if they expect to get passing grades from the Aboriginal audience."

An example of poor research, says Buffy, John Rolph—a tobacco planter, not John Ross as the movie would have you believe.

More thought needs to go into the planning of movies that depict Indian people and their culture, added Sainte-Marie, saying that the first and last concern of most movie producers, is not what's in the story but "how much money is going to be made from it."

Buffy Sainte-Marie has travelled the world and has worked with many of the most famous people in it. She'd like to change lots of things in the world too—but realistically says, "All we as entertainers can do, is to spotlight an issue and to bring it to the attention of the people. After that, it's out of our hands."

Buffy Sainte-Marie will soon be releasing a new album—and it's bound to be another big sell. The featured song on the new album (that will also contain some of her previous hit songs) is *Darling, Don't Cry*, a love song written by her friend, Edmond Bull.

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MUSIC REVIEW

White Tail Singers ...on the pow wow trail

by John Copley

I certainly don't want to pretend I'm capable of providing a knowledgeable critique about pow wow

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music—but I do know "powerful" when I hear it. And powerful is what I heard listening to yet another in a growing list of recordings being introduced by First Nations Music of Sioux Lookout and Toronto, Ontario. The latest is a 52 minute, 12 cut CD production of the White Tail Singers—a 13 member strong pow wow group with tremendous versatility, superior resonance and a freshness that's bound to catch on.

The CD, produced and mixed by Ken Hull, at Flipside Studios in North Bay, Ontario, is called *From The Heart* and features a dozen intertribal, men's and women's traditional and other special pow wow songs, including several that are accompanied by Murphy Rickard "for encouragement", says the group.

First Nations Music may have only been around for a year or two, but it seems they have an ear for excellence. The White Tail Singers provide this very ingredient, and the listener, whether knowledgeable or not, can't miss the distinct individuality found in each of their songs.

Recording is not new to the 13 singers—this is their second release of pow wow music—the first, *Forever Dancing*, was released early last year.

The group was established in 1991—when many of them met while working at a camp for disabled children. The 13 White Tail Singers work out of North Bay, and are representative of the Cree, Ojibway, Odawa, Ojji-Cree and Algonquin First Nations of northern and central Ontario.

"All the songs hold a special meaning for each of us," agreed the ensemble, adding that each of their tunes is "inspired by the many people we meet on the Pow Wow Trail."

"The people they meet, says the group, also provide the "inspiration to continue to sing with heart." In particular, they refer to cut 6 on the disk, a six minute number entitled *Children's Song*.

"The joy we feel from watching the children dancing, laughing and playing—this song really does come from the heart," says the group.

Perhaps one of the reasons the sound on *From The Heart* is so good, is because of the years it took for the group, as individuals, to reach a plateau from where they could sing—with heart. The group sings "for the

people" because a large part of their "social ways is to have strong community interaction, communicate respect, and a sense of well-being, through the celebration of traditional song and dance."

The White Tail Singers say that it is also their appreciation for the elders and teachers of their communities that has helped to enhance their success. These people, say the group, are responsible for having "provided a sense of direction that has given rise to each member's philosophy"—and it is these traditional philosophies and beliefs that has made their sound unique and noteworthy.

Travelling as invited guests to various parts of Canada, the USA and Mexico, the White Tail Singers have performed at numerous venues including pow wows, rallies, workshops, social gatherings and conferences.

The singers spread their wings in other areas as well and are often busy promoting awareness in many cross-cultural workshops with First Nations communities, as well as with a variety of governmental, educational and penal institutions.

Regular supporters of drug and alcohol awareness campaigns, the White Tail Singers are always trying to reflect a positive message. Through their actions and their music, the members encourage their peers to "enhance their rich heritage through song and dance."

More information on the group, or other selections available through First Nations Music, can be obtained by calling their Toronto office at 416-291-7651 or by fax at 416-291-8922.



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Red Thunder dances up a storm

by Suzanne Batten

Red Thunder (Chadi Kazi) Native Dance Theatre performed June 3 at the Dreamspeakers Festival in the University of Alberta's Butte. Their strongly emotional skits featuring Native music and dance were upbeat and energetic.

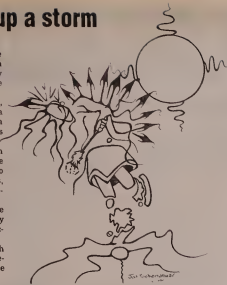
Among other dances was the Women's Jingle Dance, performed by 2 young ladies in beautiful regalia complete with feathers, tassels, and bells. It is a healing dance, acting out the healing of women's spirit.

"We all share skills and abilities," said Northern Cree Nation member Vernon Cardinal, one of the dancers. "Generally, we are performers and have to adapt our Native talents. Some of us are flute players, hoop dancers, etc. we all do sign language. We challenge audience needs."

The company was started nine years ago by Lee Crowchild, of the Tsuu Tina Nation, who currently directs the troupe, as well as working with the dancers to choreograph the pieces.

The Red Thunder dancers educate the public through traditional and contemporary dance offered in a theatrical setting, which really gives the viewer a sense of reality and closeness to the culture.

Denny Bellerose narrates as the traditional material is performed, adding insightful explanations of



each dance, helping the audience relate on a personal and spiritual level.

"Especially with children (in the audience) we always exchange energy," Bellerose stated. "When we are trying to gear the dances toward the kids, we emphasize the importance of Mother Nature, respect for each other and all the animals."

"We also try to spread environmental awareness," added Bellerose, "along with anti-stereotyping of Natives, especially in larger cities where little is known about true Native ways. But when we're in a small Native community, we perform pieces geared more toward cultural pride and spirituality, showing those people that we are proud to exhibit our heritage."

Dedication and talent are major qualifications for the troupe's performers, who are from different nations across Canada. And Bellerose noted that the company has gone through a lot of dancers since its inception. Auditions are held twice a year, constantly bringing in new talent from all ages.

Claire Pipestem, a twenty-one-year-old dancer, said "I have been dancing since I could walk."

The company, which is based in Calgary and is under the non-profit Red Thunder Society, is fully professional. They tour North America throughout each year, performing in the theatres and at festivals everywhere. For more information call Boxer Productions at (403) 230-0331 or fax them at (403) 277-6332.



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Aboriginal Rights booklet released

The Canadian Human Rights Commission, the Manitoba Association of Friendship Centres and the Social Planning Council of Winnipeg have teamed up to inform Aboriginal people about their rights.

"The three organizations have published a booklet entitled 'The Rights Path', which provides information about basic human rights, the organizations that protect those rights, and how to address human rights problems. The booklet was produced by the Manitoba Association of Friendship Centres in consultation with the Social Planning Council. Funding was provided by the Canadian Human Rights Commission.

The 20-page booklet, which contains original artwork by Aboriginal artist Lisa Fontaine-Jensen, emphasizes the importance of standing up for one's rights. It says everyone has the right to have basic human needs filled, and divides those rights into eight categories: child welfare, family, employment, social assistance and welfare, education, housing, health care, and criminal justice.

Issues discussed in the booklet include the right to equality in employment, the right to receive social assistance and the right to live free of harassment.

The booklet explains what the particular rights are and what to do if those rights are infringed.

While the booklet discusses rights that apply to all Canadians, it also covers issues that are of special interest to Aboriginal people. For instance, in both the child welfare and education sections, it says Aboriginal people have a right to learn about their heritage. Employment equity, which targets Aboriginal people as one of four designated groups in the Canadian workforce, is also included.

The booklet explains how to file a human rights complaint with the federal or provincial human rights commission and provides names and addresses of organizations to contact for assistance on other issues. It also provides a list of all the Friendship Centres in Manitoba.

"Knowing one's rights is the first step to ensuring that they are respected," said Michelle Falardeau-Ramsay, Deputy Chief Commissioner of the Canadian Human Rights Commission. "We are very pleased that our Commission had the opportunity to work in partnership with the Association of Friendship Centres and the Social Planning Council on this important project."



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Spectrum: the development specialists

by John Copley

Last fall the Province of Alberta announced a change to the handling of child welfare—a change that would see services transferred to local authorities. The new program is to be developed and integrated into the 17 separate provincial health regions during the next year, but full implementation of the program is expected to take about three years.

Under the new change, child welfare will involve itself with four primary areas of concern: social services, health, justice and education. A main steering committee is being formed to handle the final decision making as well as the control of finances. Other community and private organizations are also involved. They are making their recommendations and forwarding ideas to the main steering committee, with the idea that this committee will cipher through the information and recommendations they get, then plan out the final details before eventually setting the rules and policies that will determine how child welfare is handled in future.

With the move to self-government for the nation's Aboriginal communities, Native children will have a system of their own, but one that will plug into the same network as non-Native programs. The main difference between the two programs will be in areas that deal with concerns (traditional/cultural/spiritual) specific to Native people.

But an equitable program can not, and will not, be the order of the day if Aboriginal groups do not get involved. These are the words of Dave Mikkelsen, the Executive Director of Spectrum Consulting and Planning Services—a division of the Society for Treatment of Autism.

Mikkelsen says "the Native community will be swept by the wayside or at the very least see their child welfare program integrated" into the mainstream.

"It is absolutely imperative that Native people unite and form a plan of action," emphasized Mikkelsen, adding that "if issues are not identified, if the goals and objectives are not planned out, if the Aboriginal community does not act on its own behalf—I'm afraid they will be left out of the main picture. After struggling for so many years, now is not the time to sit back and let others plan your future for you. Now is the time to take an active role and to participate fully in the development of your own program. Without Native input, there will most certainly be no specially designed programs for Native children."

During the past 15 years Mikkelsen has earned the respect of both the government and private sectors for his implementation of numerous strategic planning initiatives for both groups—as well as for many non-profit organizations. He says that whether or not self-government ever becomes achievable and

acceptable by all of the country's First Nations groups, "immediate input is the main priority."

Spectrum Consulting and Planning Services say they are anxious to participate and to help both First Nations Groups and Alberta's Metis communities plan their next move.

"We can help identify strengths and weaknesses; political, economical and societal needs," says Mikkelsen. "We can help your group to be a full participant and can show you how to implement your ideas and how to properly channel them through to the steering committee for consideration."

For more information on how you can access a comprehensive proposal for your organization, call Dave Mikkelsen in Calgary at (403) 253-2291 or fax (403) 253-6974.



Havoc, Continued from page 4

the ground.

"That's the area I'm headed for," explained Hedron standing in the Greyhound Bus station in Edmonton. "I've got three years—the last three—fighting fires in that area and I've been told that if I show up, I'll get on."

Native people in Alberta and other parts of Canada make up a large portion of the firefighters who take on and usually overcome the worst spring and summer blazes.

"I think it began because of the proximity—Native people live in the rural areas and that's where the fires are," says Hedron. "We are good at it—we know the forest better than anyone. This recent hiring plan for northern Alberta is the first time I've missed out—I could hardly believe the line-ups. It just goes to show that with all the cuts Klein is making, he better do something to offset the poor. We need jobs but the future looks bleak. Maybe I'll just stay in Ontario. The weather's good there in the fall."

So far this spring over 1200 fires have started across northern Canada—about a dozen of them are still out of control. More than a million hectares of forest has burned so far this year.

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Spectrum Consulting and Planning Services is a division of Society for Treatment of Autism, a charitable organization which was founded in 1977 and has successfully provided quality services to children throughout Alberta since then. For the past 15 years, Mr. Dave Mikkelsen, CAE, Executive Director of the Society, has conducted numerous strategic planning initiatives for non-profit organizations, government departments and the private sector. Through the identification of strategic issues, goals, objectives, and critical success indicators, Mr. Mikkelsen will assist you in developing a comprehensive implementation plan. The process includes a values exploration exercise, an examination of internal strengths and weaknesses; and, political, economic, societal and technological threats imposed upon you from outside of your environment and culture.

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Charles Camsell celebrates 50 years of Native care

"...man will not merely endure; he will prevail... because he has a soul, a spirit capable of compassion and sacrifice and endurance."—William Faulkner

Alone, sick, often feeling lost and bewildered in a strange land. For the Aboriginal and Inuit patients abruptly relocated to southern sanitariums between 1945 and 1967, this was reality.

But their story doesn't end there—at the Charles Camsell Hospital in Edmonton, many of these patients adapted well to their new environment, making friends with the staff and other patients, going to school and developing their artistic talents.

The Charles Camsell Hospital came into being in 1945 in a former military hospital in northwest Edmonton. As early as 1937, the government had identified an acute need to battle deadly tuberculosis, which was reaching epidemic proportions in the Aboriginal population. The Jesuit College Hospital, as it was then called, seemed the ideal choice to serve the huge numbers of cases anticipated from Alberta and the Northwest Territories. The hospital was a somewhat unusual structure, consisting of a stately brick main building connected to a labyrinth of redwood units and walkways which housed many of the wards.

But despite the frequent annoyance of leaky roofs and freezing pipes, the complex served the needs of thousands of patients, and helped to contain a virulent killer. Much of its success must be attributed to the resilience of its inhabitants and the dedication of its staff.

Virginia Heiner was just five-years-old when she left Fort Rae in the Northwest Territories. For Virginia her first days at the hospital were a terrifying experience. "I didn't speak English and had no way to talk with the doctors or nurses. I was withdrawn and had no appetite. Nurses in white uniforms were everywhere and so were the doctors. As soon as I saw needles I cried with fright."

But after some time, Heiner adapted to her situation, made friends with patients and staff and went to school in the hospital. "Once I settled in, I met other girls like me. At that young tender age, I learned the English alphabet, how to count and how to print my name," explains Heiner, adding "because I had no one else to talk Dogrib with, I soon lost my language. But I re-learned Dogrib when I returned home with the help of my grandparents."

In addition to providing structured schooling, the Charles Camsell developed an extensive Occupational Therapy program of arts and crafts to help patients pass the time and earn money. The program developed into a small cottage industry, with the hospital selling the arts and crafts through its gift shop.



Three talented patients display their artistic talents, Charles Camsell Hospital in 1955 (photo courtesy of Provincial Archives of Alberta, Alfred Blyth Collection)

Patients received the profits, except for a small portion which was used to purchase materials. Arts and crafts produced by the patients included carvings, paintings and drawings, jewellery, dolls, drums and rattles and clothes.

Patients came to the hospital from Alberta, the Yukon, the Mackenzie District of the Northwest Territories, northwestern Saskatchewan and northeastern British Columbia. Depending on the time of year, there could be between 300 and 500 patients receiving tuberculosis, paediatric, obstetric or acute care.

But the care provided by the Camsell went beyond the hospital's walls. Tuberculosis survey teams made up of hospital staff journeyed throughout the north using portable darkrooms to x-ray the Aboriginal and Inuit people for tuberculosis. Camsell physicians would also visit tuberculosis patients in hospitals at Fort Smith, Fort Resolution, Fort Rae, Fort Simpson and Akivik. Patients who needed more advanced treatments such as bone and chest surgery were transferred to the Camsell for treatment.

Dr. T. J. Orford went on one of these expeditions in January 1951 and wrote, "There are over 300 people

under treatment for tuberculosis in northern hospitals. I saw every one of these patients on my trip and... not one of them had any complaint to talk about. Such a situation speaks well for the manner in which the hospitals are run by the nurses and doctors."

Back at the Camsell, hospital staff tried to make the hospital experience as comfortable as possible for patients by making some special arrangements. The kitchen served frozen fish to Inuit patients on Fridays.

Continued on page 25

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Youth transition program announced

by Art Babych

The federal government has announced a \$2.6 million program designed to help Native youth make the transition from school to work.

The four year program was developed by the Federation of Saskatchewan Indian Nations (FSIN) in partnership with the federal government's Human Resources Development Canada (HRDC) and other sectors.

"By capitalizing on the willingness of an array of community partners, this project can set First Nations education on a new footing," said FSIN Chief Blaine Favel.

"It will provide First Nations youth with the skills and contacts to participate fully in the labour force," he added. "At the same time, it will help strengthen First Nations culture and identity."

The FSIN First Nations School to Work Transition project will combine "culturally appropriate in-school and industry-based training," said HRDC in a news release May 19.

"The new approach honours the sacred world view, traditional values and the teachings of the five First Nations cultural-linguistic groups."

First Nation curriculum writers are to develop the materials that incorporate the perspective of elders and build on oral traditions, the department said.

"Students thrive in an environment which offers them choice, practical training and the real expectation of qualifying for good jobs," said Human Resources Minister Lloyd Axworthy. "The integration of

school with work sets meaningful goals for Aboriginal youth, giving them real hope for the future."

Enrolment of the first 100 students in the pilot program is to begin in September at the Waterhen Lake First Nation, Buffalo River Dene Nation and Scott Collegiate in Regina. A total of 400 Aboriginal youth are expected to participate in the program over the four years.

Ethel Blondin-Andrew, Secretary of State for Youth and Training, said the project "takes the best elements of school to work programming and adapts them to reflect the unique aspects and strengths of Aboriginal culture."

She said she was confident the program will help Aboriginal youth "meet the challenges of today's changing

economy, to become independent and productive members of their own communities." The transitional program is the first announced under the Aboriginal Strategic Initiatives (ASI)—a national program aimed at testing new approaches for reform in areas such as labour market training, social services and education.

The ASI program has a \$25 million budget over four years "to facilitate the development of more flexible and effective uses for existing resources," said HRDC.

The programs that are eligible under ASI are those designed and implemented by Aboriginal organizations.

Federal funding for the program was provided for in the federal government's February budget.



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A Salute to the North

Inuit pavilion for CNE unveiled

by Art Babych

The Inuit Tapirisat of Canada will be bringing a piece of the Arctic to the Canadian National Exhibition in Toronto for 18 days in August.

Iloquiguit, the Inuit Spirit of the Arctic pavilion, is to be showcased at this year's CNE as the first presentation of the exhibition's *Decade of Indigenous Peoples*.

In the House of Commons, Nunatsiag Liberal MP Jack Anawak encouraged all members of parliament and their staff and all Canadians "to experience the Inuit way of life at the CNE this summer."

He noted the pavilion will feature Inuit businesses, artists and cultural performers.

"Visitors will be able to hear and see the famous Inuit throat singers and drum dancers, participate in traditional Inuit Arctic games, enjoy northern food of caribou and caribou and purchase Inuit carvings, prints, jewellery and clothing."

Organizers said at a press conference on Parliament Hill that the Inuit pavilion will be located in the CNE's Festival Hall—a high-profile and high-traffic area at the centre of the exhibition grounds.

Operating with a budget of \$2.5 million, the pavilion is designed in part to highlight the culture and heritage of the Inuit in Canada, promote and raise the awareness of Nunavut and to promote a wide range of Inuit products.

In April, Rosemarie Kuptana and other Inuit leaders unveiled the plans for the Inuit pavilion, whose

project patron is Inuk singer Susan Aglukark, a double Juno award recipient. Aglukark is to make several appearances at the Inuit pavilion.

On August 17, Aglukark is to join with the Inuit leadership and project partners at a preview gala to be held in the Inuit pavilion. She is also to lead a rendition of the national anthem with a verse in Inuktitut at the official opening of the CNE the next day.

The idea for the pavilion began in 1994 when the CNE first considered the Inuit as their feature presentation for the 1995 exhibition. Discussions were started with Inuit leaders—including Kuptana—who visited with CNE officials in Toronto last August.

The Inuit Tapirisat of Canada's board of directors voted unanimously on January 31 to support the project and pledged their commitment and resources to help bring about its success.

The federal government, the government of the Northwest Territories and the Ontario government, as well as private sector companies with vested interests in the North, are partners, sponsors and supporters of the project.

The CNE—the largest annual exhibition of its kind in Canada—runs from August 18 to labour Day, Monday, September 4. The CNE usually draws close to two million visitors each year.



Timber harvesting agreement signed

A Memorandum of Understanding dealing with harvesting timber in the Footner Lake Forest area has been recently signed by the Little Red River Cree Nation and Tallcree First Nation and the government of Alberta.

The two nations have formed the Askeew Development Corporation to represent their people in the agreement. As part of the agreement, the nations

will assume responsibility for the reforestation of harvested areas and planning for a Special Management Area located east of Fort Vermilion.

The agreement is the second signed by the government and the people of the First Nation. The first agreement was with the Whitefish Lake Nation signed in December 1994.

"The agreement will create much needed employment for the northern First Nations people within my constituency and will generate additional economic growth which is essential in keeping our northern communities viable," stated MLA Pearl Calahasen.

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Creating safe communities

by Pauline Phibbs

The World Health Organization determined that injuries are now the leading cause of death in childhood, among young adults, and even up to the age of 70 in many countries of the world. The main focus must now be at the very local level of society—the communities.

With this principle in mind, the Fourth International Conference on Safe Communities was held from June 4-8th, 1995 in Fort McMurray, in the Regional Municipality of Wood Buffalo.

One of the highlights of the conference was the Travelling Seminar. Twenty-two participants representing 14 countries spent two weeks in the Navajo Nation observing, hearing and experiencing the Native American culture, and the efforts made by the Navajo Community to control and prevent injuries.

The theme of the travelling seminar was to create safe communities with special emphasis on vulnerable groups.

The participants concluded that vulnerable groups exist in all societies and at any economic level. By setting up effective surveillance systems, these groups and their characteristics can be identified. In so doing, appropriate intervention approaches can be decided upon and resources optimized. The elements from both traditional and Western medical models should be used for the promotion of the safe community concept.



ABOVE: Mike Cardinal, Minister of Family and Social Services, dances the "Friendship Dance" with Shirley Hill of the Fort McKay Dancers at the Fourth International Conference on Safe Communities



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RIGHT: Nancy Bill, one of the participants with the Travelling Seminar, from the Navajo Nation, Window Rock, Arizona, addresses the delegates attending the Closing Ceremonies

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If you have any questions, you can contact your settlement office, Metis Settlements General Council or Metis Settlements Transition Commission, Land Registry at (403) 427-4843 in Edmonton, Alberta.

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Where government failed, Meadow Lake Indians succeed

by John Copley

Losing a million dollars a year on a sawmill is a lot of money—even for government. That's what the province of Saskatchewan was losing when it operated a sawmill near Meadow Lake. But that loss ended in 1988 when the Meadow Lake Tribal Council assumed the debt and purchased a 50 per cent share of the business. Then the union workers got involved and bought up the remaining half of the once losing proposition.

With the purchase of the sawmill came a Forest Management Licence Agreement. When a subsidiary company (Mistik Management) was formed between the group, their union members and Millar Western in 1990, it became responsible for managing the licence agreement and for seeing that proper consultations took place between mill operators and the community at large.

Today, with proper management and solid fiscal ingenuity, the mill produces more than 300,000 cubic meters of wood each year—most of which is sold out-of-province, namely to Alberta Pacific Forest Products Inc. (ALPAC).

The Meadow Lake Tribal Council, made up of nine Indian First Nation groups—of which five are Cree and four are Dene, employs a total of about 250 employees—of which an average of 60 percent are Native.

Mistik president Barry Peel has been quoted as saying that it is the input by members of the local



communities involved, who are primarily responsible for the growth of the business venture. Consultations, he says, have "made a world of difference in how we go about doing our business."

Though the Meadow Lake Tribal Council has received about a million and a half dollars in grants from the Canadian Aboriginal Economic Development Program (CAED) it has returned nearly \$11 million in corporate taxes since its purchase in 1988.

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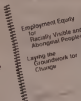
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Laying the Groundwork for Change: Employment Equity for Racially Visible and Aboriginal Peoples



This book is designed to help school boards achieve successful and effective implementation of their employment equity programs through focusing on the critical importance of creating the right conditions before embarking on a program of anti-racist organizational change. It includes a tool kit to help boards measure progress towards employment equity and to offer training and policy development for elected members and staff. It describes the experiences of, and lessons learned by four Canadian school boards which tried out anti-racist organizational change.

The book is a valuable resource for all educational institutions seeking to develop or expand employment equity policies.

Laying the Groundwork for Change is available at \$25.00 per copy (GST and postage included) from:

The Canadian School Boards Association,
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This book and CSBA's earlier Employment Equity book An Anti-Racist Framework are available as a set for \$35.00 (GST and postage included)

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Aboriginal Tourism forum to be held in Calgary

The emerging Canadian Aboriginal tourism industry will hold its first national forum in Calgary November 12 to 15, 1995.

The forum will attract stakeholders in all aspects of First Nations tourism across Canada—tour operators, guides, festival organizers, ecotourism camps, lodge and resort owners, interpretive centres and museums, food services and hospitality industry officials—as well as members of the private sector, international tour operators, tourism industry associations and members of the newly formed Canadian Tourism Commission.

The four day event theme is *The Journey on the Road to Aboriginal Tourism* says Barry Parker, president of the Canadian National Aboriginal Tourism Association. The Ottawa-based group held a symposium in Winnipeg on Aboriginal tourism in February of which time it developed its strategy and began as a professional trade industry association.

"We expect well over 350 people to attend," adds Parker. An industry trade show, sidebar tours to Aboriginal tourist projects in southern Alberta, and seminars will be featured at the forum. A business network menu will offer opportunities for access to financing between financial institutions and funding bodies for Aboriginal tourism entrepreneurs and projects.

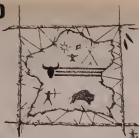
The forum's host venue will be the Calgary Convention Centre, host hotels are the Radisson Plaza Hotel Calgary and the Stampeder Inn, host air carrier is Canadian Airlines International, host vehicle rental is Tilden Interent.

"At present we believe that there are over 2,000 Aboriginal tourism related companies, projects and initiatives underway across Canada employing between 10,000 to 15,000 people," Parker states. "The role of the national forum will be to bring these people together to work more effectively in dealing with issues that are affecting its growth such as our cultural integrity and the establishment of Aboriginal tourism industry standards."

Key topics at the forum will include developing partnerships with industry stakeholders, an Aboriginal tourism code of ethics, the creation of industry standards, and a national marketing and promotional strategy.

Call for papers on the development of Canadian Aboriginal tourism, examples of co-management with industry partners, examples of ecotourism, cultural integrity, training, employment and standards has been issued by C.N.A.T.A.

Forum organizers hope to have a panel of tour operators from Germany and Japan to deal with



concerns they have in bringing tourists to experience the Canadian Aboriginal culture. "Pow wow festivals, Native cultural experiences, Indian rodeos and discovering our healing culture are hot ticket times for international tour operators," says Parker.

The forum will offer travel writers the opportunity to learn about the new segment of Canadian tourism as well as offer the travel industry the opportunity of doing business with First Nations.

The forum will include the first annual general membership meeting of C.N.A.T.A. as well as the association's first annual Aboriginal tourism awards.

"We are delighted to be working with C.N.A.T.A. and to be partners in this exciting segment of our tourism industry," says Barry Biggar, vice president of the Calgary Convention & Visitors Bureau.

First Nations Conferences Inc., organizers of the landmark forum on resource development between

First Nations and the private sector held earlier this year have been appointed the forum organizers.

For further information contact the Canadian National Aboriginal Tourism Association, 875 Bank Street, Ottawa K1S 3W4, telephone (613) 567-7566, facsimile (613) 233-4323. Trade show, programme advertising and sponsorship information can be obtained from First Nations Conferences Inc., P.O. Box 1240, Station "M", Calgary, AB T2P 2L2, telephone (403) 228-9388, fax (403) 229-3598.

Take a Look at The Edmonton Art Gallery

Savage Graces - After Images
Gerald McMaster
June 23 - August 27

First Nations artist/curator Gerald McMaster combines elements of popular culture, paintings and collaged images in an expose of how stereotypical images evolve and become entrenched in society. Toys, teeshirts, comic books, and a pouch of Red Man Chewing Tobacco are among the dozens of objects drawn into McMaster's "home and reflective images about the misrepresentation and trivialization of Plains Indians."



Gerald McMaster One the Mirror 1-11-1992

The Edmonton Art Gallery
250 Winston Churchill Square
425-0033 Parkway at Churchill LRT Station
Parking at City Hall, Library
and Edmonton Centre Parkade

Business video series aimed at Aboriginal Youth

A six-part educational video series called *The Spirit Lives* has been launched by Aboriginal leaders, the federal government and the Canadian Foundation for Economic Education. The videos profile 26 Aboriginal firms and the entrepreneurs who have made them successful. *The Spirit Lives* combines a variety of real life business success stories with a step-by-step video book to aid educators in the teaching of small business courses. The partners in the project say the video series will light the fuse for the "entrepreneurial explosion" among Canada's Aboriginal youth. The federal government provided over \$200,000 toward the cost of the \$600,000 video.

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The Legend of Wihtiko

Collected by: Lois Dalby
Told by: Colin Charles
Illustrated by: James Ratt

Long ago, the Indian people believed in people with great powers who could do unbelievable things with their medicine. They could cure you or they could make you really sick just by calling on their spirit friends to do these things for them.



In the cold months of winter, when game was scarce, some of these powerful people would turn into a Wihtiko. This being would eat its family and friends in camp and then wander looking for more people to eat.

Its clothes were tattered and torn. Its lips were chewed to the bone and its hair was all dishevelled. It had ice inside its body and the frost could be seen on its back.



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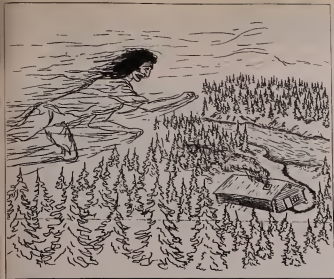
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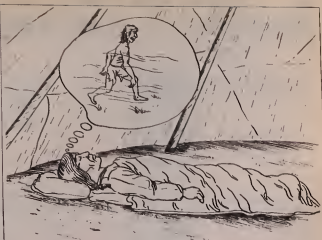
The Wihitko travelled on a storm or on a tornado. It could break off big trees at the trunk with its cane. It could wrestle up and down sometimes above the treetops.

If vanquished, the Wihitko would fall to the ground. Only then would the people come out.

The coming of spring was the most common time for a Wihitko to travel. Even when it was far away, the people could hear its heartbeat sometimes for the whole night. Sometimes, even before the sound of the heartbeat, the medicine man would know its whereabouts by his dreams.

The people would gather wood, pile it up, and throw the Wihitko on top and let it burn up. Sometimes it took two or three nights for the Wihitko to burn up completely because of the ice inside its body.

Christianized Indians used to claim that if you used a page from the Bible for wadding your gun any Wihitko could be killed.



Pow Wow: A Celebration of Culture — Best wishes to all the bands for a successful Pow Wow from the Management & Staff of



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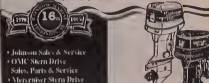
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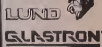
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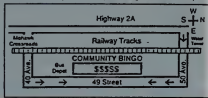
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